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# The Temple Artisan

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MARCH, APRIL, MAY, 1932.

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Theosophy, Mysticism, Occultism, Science, Ethics

Published at HALCYON, CALIFORNIA

Price 20 cents

\$2.00 twelve numbers

# THE TEMPLE OF THE PEOPLE

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## **Name and Objects:**

The name of this Society is:

### **THE TEMPLE OF THE PEOPLE**

The Society of THE TEMPLE OF THE PEOPLE is an autonomous and continuous part of the THEOSOPHICAL MOVEMENT organized by Helena Petrovna Blavatsky, in New York City, 1875 A. D.

The declared objects of the Society of THE TEMPLE OF THE PEOPLE are:

**First:**—To establish a nucleus and a vehicle for the essential UNITY of all life.

**Second:**—To bring about a greater understanding of UNIVERSAL BROTHERHOOD and the enlightenment of all people.

**Third:**—To promote a universal understanding and toleration of TRUTH by a diligent study of comparative religion, making science religious and religion scientific. Since TRUTH is an integral part of the nature and being of all WORLD RELIGIONS, there never can be, except by faulty understanding a conflict between the religions of the world.

The Society owes no allegiance or subordination to the authority of any power, body or office outside its own sphere of administration, vested in the Guardian-In-Chief, except that due respect is declared for every requirement of civil law.

**The Temple Of The People:** situate in the County of San Luis Obispo, State of California, U. S. A., shall be known as International Headquarters of the Society of THE TEMPLE OF THE PEOPLE. Here shall be established the permanent residence of the Guardian-In-Chief and members of the Temple Synod.

### **MEMBERSHIP**

**Members-At-Large:**—Shall consist of all who have signed an application blank for admittance into the Temple Of The People, and pay the annual dues of six dollars. These members are considered in the light of probationers for the Order of the 36.

**Templars:**—Shall consist of those members who have served the specified time (not less than one year) as members-at-large, and have been admitted into the Order of The 36, or Esoteric Section of the Society, upon the approval of the Guardian-In-Chief. These members are known as full participating members. The annual dues are seven dollars.

**Temple-Square-Members:**—Shall consist of those members who are non-resident at Headquarters, but active full-participating members of the Society through a chartered Temple Square.

**Temple Square:**—Seven members may make application for a Charter to organize a Temple-Square.

**Inner-Orders:**—There are various Inner-Orders of the Society. Information regarding these Orders is not given out publicly.

(The above information is from the By-Laws of The Temple Of The People, as re-organized in Syracuse, New York, 1898 A. D.)

(The Society of The Temple of the People is not responsible for any statement in this Magazine, unless made officially.)

Address **THE TEMPLE OF THE PEOPLE**, Halcyon, California.

# The Temple Artisan

Vol. XXXII.

March, April, 1932.

Numbers 10, 11

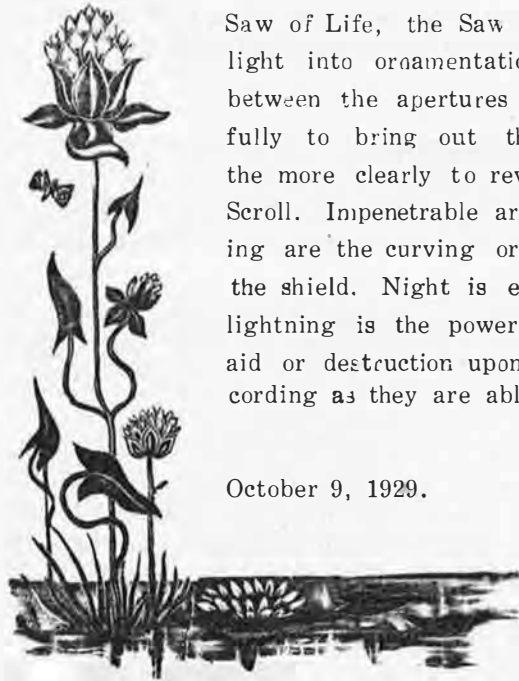
*Behold I give*



*unto thee a key*

## THE SHIELD OF MORYA.

A Shield that is a Scroll of Light, not of steel, glittering, polished, heavy and difficult to carry or hold. Light, free, vibrant, convoluted with creations of Life's spiral evolutions of experience is it. Love, power, adherence to duty, endurance, beauty, joy--all these are worked within it, turned by the Saw of Life, the Saw which alone can turn the light into ornamentations, using the blackness between the apertures as background the more fully to bring out the Power of the Light, the more clearly to reveal the meaning of the Scroll. Impenetrable are the apertures. Life-giving are the curving ornaments. Invulnerable is the shield. Night is essential to the Light as lightning is the power of its configurations for aid or destruction upon those who approach according as they are able to read and apply.



October 9, 1929.



# THE TEMPLE ARTISAN

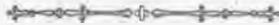
Published bi-monthly by THE TEMPLE OF THE PEOPLE

Subscription, \$2.00 for 12 Issues.

Single Copies 20 Cents

Entered as second-class matter July 1st, 1908, at Post-Office, Halcyon, Calif.  
Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

## EDITORIAL MIRROR



To the pure in heart, the honest, unselfish seeker, Nature opens her wonderful eyes and permits him to look into their depths, to touch, taste, and handle with spiritual organs her vast treasures of wisdom and knowledge. - - - -

For the real warrior now fighting the same battle on the spiritual plane of being knows—for he is Knowledge—that he can and must win in this battle of life, or the earth be dashed into fragments that will fall upon other worlds piece by piece for ages to come. - - - -

Already the conditions have changed so greatly that a new order of things must follow, politically, industrially and socially. There has come a war cry from the inner spheres, and it behooves every soldier in the ranks of humanity to gird himself for the coming battle. - - - -

It means the overthrow of present conditions all over the world, first in America, then in the older countries, what is left of them. In the United States the proportion of citizens who are imbued with the ideas of reform is sufficiently large to insure them a sweeping victory at the polls if they can be united on a common platform, irrespective of minor differences of opinion. If this can be done, and well done, it means that when the time comes the man will appear who will take the helm and guide the ship of state into the haven of clear waters. It means an Adept in the Presidential chair, the downfall of capitalism, an equal distribution of the necessities of life, and the governmental control of all great

industries. It means the equality of man and woman, and an equal chance for every man, woman and child in America, and later on in the many new possessions that will be added to the United States.

—From "Beacon Fires".



The above was given to the Temple nearly thirty-four years ago, and since that time, we have gradually seen the handwriting on the wall of destiny. Never in the history of the world, so far as records can be traced, has there been such a critical condition involving all the races of the earth. This condition affects not only one field of action, but practically all phases of human endeavor, aspiration and hope.



What has brought this about, and does it make for good, constructive purposes or destructive ends? It is inevitable that this condition affecting the whole world should come to pass, and the causes are many. We can only touch upon a few of them, and the intelligent reader, by the use of intuition, will sense many more not referred to.



The Great World War which began in 1914 was a squaring of accounts between the nations, referred to by H. P. B. And the Great World War is not settled yet. The actual fighting with guns and other deadly weapons is over, but the accounts have not been squared by any means. In other words, industrially and economically the whole world is still unsettled as a result of the World War. Then we have entered—during the last thirty or forty years—into the machine age, in which one machine displaces easily one hundred men. If the hundred men could participate in the profits of the machine by shorter hours of work for all, the equation of altruism would obtain. But this is not the case, and the hundred men displaced by the machine are out of employment. In the meantime the owner of the machine produces an enormous output of goods, but the one hundred men and the thousands of others out of employment from similar causes have no money to buy the products of the machine. Hence, the market is glutted with goods, and the people have no money to buy—in some cases—the bare necessities. In addition to this, all

countries have their own peculiar problems that act and interact in perpetuating the world depression. But we have no time to go into these particulars. The current literature of the day expounds these questions quite fully.

or

From an interior standpoint what happened since 1898 is that the consciousness (the vibrations) of this planet and its humanity have been speeded up, and we have passed into a new order of life, and the methods and rules of the old order no longer obtain. Therefore, there is not a person in a ruling position in the world who is able to intelligently discuss the causes of this world wide depression and point out the remedy. To apply the methods of the order that has passed, produces no result whatsoever. Systems of taxation will no longer cure, because this is opposed to the fundamental principles of true liberty, equality and fraternity. There must first be a realization of the evolutionary change of consciousness of the planet and its people, that the principles of equal opportunity may obtain, and brotherly love which the Great Evolutionary Wave demands, be applied. This means naturally that there will be an equitable distribution of the necessities of life, and there will not be a single person able to work who will not be given work, and which work will provide food, clothing and shelter without the terrible burden of having to pay rent, interest, and profit—the triple curse of Mammon.

— W. H. D.

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Once a French nobleman spoke to S. G.: "I cannot grasp the nonsense going on around you."

S. G. answered: "It is not difficult to understand my nonsense if you will give it the same attention as to your own, if you will read my presentation with the same attention as the list of dancers at the Court. But the trouble is that the order of a minuet is of more importance to you than the safety of the earth."

Just in these words is contained the calamity of our times. We have an unlimited time for all kinds of degrading occupations, but we do not find an hour for the most vital.

(From Agni Yoga II)

## MORE TEMPLE APHORISMS.

Sentiment is the breath of the Gods,  
Sentimentality the illusion of fools.

Obedience is the law of Heaven,  
Mutiny the rule of Hell.

Discipline is the joy of discipleship,  
Laxity the balm of vagrancy.

Temperance is the path to mastery,  
Debauchery the road to destruction.

Respect of rights is the stamp of power,  
Meddlesome interference the course to suicide.

Silence in crises is ability to serve,  
Garrulous advice is aid to confusion.

Loyalty to vows is the crown of the warrior,  
Underhandedness the noose for the traitor.

There are two paths,  
Which would ye?

March, 6 1929



## IMPINGING FORCES

How are others to know us as we are and not as we may seem? Only as it has been given us to know them as they are through light of knowledge within ourselves. According as others look upon us, and all that has been, so are we to them. Nothing can make it different to them. So has it been from the beginning even until now, that we have looked through the eyes and heart of the Great Master in his unified consciousness toward all life and living and in his efforts to bring that living to pass among men. So, must we be serene, strong, indifferent to whatsoever others may think, know, or care, seeing we are what we are, and have obeyed the Voice and followed the Light as it was given to hear and see. Even so must we also be brave to meet with tranquility, fearlessness and equanimity what is to be, knowing without question that faithfulness to duty, loyalty to truth, however it may present, will always protect and guide aright.

The impinging forces indicate there is much ahead, much that will call for stability, steadfastness, persistence, singleness of purpose, the power to stand alone, with compassion throughout. What has been, has been; what is, is; what is yet to be shall be. Within the Sphinx of the Soul all things are sealed, the secret significance to be discovered only by him alone who has solved the riddle to break the Seal through power gained to stand erect within the center of the Mystic Silences where the secret significances may be revealed. What is, is; what has been, has been. The good of one holds in the other. What is well for the Morrow may be drawn from both. THE LINE FOR THE MORROW HAS EVEN NOW GONE FORTH. May the Anchor that holds it be fastened securely where waves sweep not under.

Morya.

January 11, 1927.

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#### FROM THOSE WHO KNOW

Psycho-mental forces are making effort for inroad upon the Path of Him who is Light Itself. Let not fear overtake you. Protect yourselves by science, reason, sense, calm in knowledge, poised in faith, strong in the assurance that He Who watches slumbers not nor sleeps. No harm shall come to him who walks the Way of the Law. Threatened and threatener alike are protected whose souls are fixed on Him. You are experiencing but the first part of conscious battle with the frenzied forces you have recently been told would be loosed to block the way of Him Who Is to Come, but which could do no more than hinder during their cycle of manifestation. All that has been, both at the Center and with those associated with it, has been part of this battle and has had for battle-field the psycho-mental planes. Protect yourselves and the work as you must without delay whenever these forces present. They have been loosed with intent to kill and to destroy could they have their way. VICTORY ON INNER PLANES HAS BEEN ACCOMPLISHED. The weapons used have been Endurance, Courage, Compassion, Strength. The Way has been Truth and Light. May your armor be unstained, your sword without rust. You who know me call me.

MORYA with K. H.

February 13 1927.



## UNIVERSAL AND INDIVIDUAL SOUL

Temple Teaching

Open Series No 247

It is generally conceded that spirit is the creative and energizing power of Universal as well as individual Soul. In some systems of philosophy this spiritual power is termed Atma, in others it is termed God. But the same power is manifest in all other exterior and interior states of matter, and if either Universal or individual Soul is considered to have form and substance it is plain that it must be interior to that of the matter of the exterior universe.

The difference between the Universal and the individual Soul from the standpoint of form and substance corresponds to the difference between universal space and the heavenly bodies, stars, planets, asteroids, etc. located therein. The substance and form of both Universal and individual Soul are an inter-etheric, inter-atomic state of substance. It is a substance in which the principles of Higher Manas and Buddhi — Wisdom and Spiritual Love — are the ruling potentialities. In the Universal Soul this substance is not restricted by form to such a degree as it is in the form of the individual soul. All form, whatever its nature is, is limitation, restriction.

While the principles of Manas and Buddhi are potentialities of all states of matter, force and substance, their power is decreased by the lower vibratory rates of the cruder forms of matter.

Higher Manas within the inter-etheric states of substance becomes lower or Kama Manas on the physical plane of action. Spiritual love—higher desire—within the inter-etheric planes becomes lower desire or passion on the material or physical plane.

The ignorance of the masses of humanity concerning the nature or substance of the soul and the disinclination of the same to associate the soul with matter of any constituency whatever is responsible for many erroneous concepts. Yet the orthodox philosophy of the church and its creeds postulate a form of the individual soul which escapes from the physical body after its dissolution but give no location for the soul except a problematical heaven or hell. Without a recognition and understanding of the

sevenfold differentiation of matter, force and consciousness it is impossible to fix the mind upon the actual existence of a state of substance of which the form of that soul is composed.

After disintegration of the physical body and escape of the soul there must be a place, a world, a universe in which that soul must exist, and it must be a place or condition of finer vibrations than the one it has left.

According to esoteric philosophy the aforementioned inter-etheric state of substance is the substance of both the form of the soul and of its environment. The cellular substance of the physical body and all other material forms of nature is of the same vibratory rate as is the substance of outer space and the visible forms therein. It is not until the atomic, electronic, and auric vibrations of matter, force and energy are contacted by the consciousness of man that he can reach to actual knowledge of his divine birthright.

(Prior to 1922)

—H

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### THE CUP

No charm nor beauty hath this common cup.  
 When by toil-worn hands from Potter's wheel it came  
 No far-famed artist decorated it to set  
 For prize in some well fought out game.  
 But God hath chosen it to hold the Wine of Life,  
 The while He laves the wounds man gives in mortal strife,  
 Or lifts it tenderly to parched and swollen tongue  
 Of him whose noble deeds will be, by man, unsung.  
 Enough for it to know God found it fit  
 For service in the common walks of life,  
 Enough for it to know that ages hence  
 There will be space and use for it.

—Francia A. La Due. [B. S.]

(Inscribed in her own handwriting in her personal copy of the "Mountain Top" book.)

## BLAVATSKY DEPARTMENT

This department will be confined to the teachings of H. P. Blavatsky. In it will be published, so far as possible, the views expressed by H. P. B. on any given subject.

Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subjects.

Conducted by Ernest Harrison, D. Theos., Temple Scribe. Address, Blavatsky Department, Temple Artisan, Halcyon, California.

Question. To what extent are we responsible for the effect of our minds upon others?

Answer. The following is, to the best of the writer's belief, an outline of the teachings of H. P. B. on this all-important question:

In its Cosmic sense Thought is the expression of the desire which lies dormant in the Divine Mind, the blossoming into terms of matter of the Holy Spirit; but we will not touch on that aspect of the question at the present time, but confine ourselves to the more usually accepted meaning.

In the dictionary we find Thought to be defined as "the exercise of the mind in judgement, reflection, cognition, also the faculty of making comparisons and relations." Philosophically it is defined as being "the capacity for the exercise of the very highest intellectual functions." It is therefore a faculty or power possessed by humanity which is more or less under the control of the individual, and can therefore be used as an instrument for building up the future as the desire and will may direct.

This building power is exercised by man on each plane upon which he has evolved the ability to function, so that the cruder and lesser evolved grades of humanity will use it only upon the lower planes, and the more highly developed will exercise it upon these and upon the higher planes also. One who is interested only in the satisfaction of his bodily desires will exercise his thoughts in the arrangement of conditions so that they will afford greater and greater opportunity for the gratification of these desires.

While in man's earlier stages of development he lives in a cave and eats wild berries and roots and hunts his prey, by the exercise of the power of thought he gradually works out a more complex and luxurious method of life. He now lives in a mansion or a hotel instead of

a cave, and he eats choice foods prepared at the expenditure of much care and money, instead of the simple fare which formerly satisfied his needs. His senses of taste and smell are by this process becoming gradually more acute, and, regarding the matter from the viewpoint of animal development alone, it seems fair to assume that he has evolved a more highly sensitized organism as a result. This is of course not presented as an argument in favor of more luxurious methods of life.

The evolution of the race brings new centres into activity, and we get as a result men whose desires assume a more complex form. They use their mental faculties in order that they may gain greater power. They perhaps desire to lead, and their desire guides and directs their will towards the accomplishment of this end.

"Behind Will stands Desire," Whether it be the Deity willing a Universe into expression, or a lowly ant struggling to carry home a morsel of food many times heavier than himself, the will which gives the ability *to do* is always put into operation and guided by desire.

So we see that "Thought" is a definite power at our command, which we are using daily and with which we are building up not only the conditions which will surround us in the future, but the conditions which will surround and affect all the rest of the race also; for we are each of us an integral part of the race, and as such are indissolubly connected with every other part of it.

Thought is to a greater or lesser degree under our control or direction, is always colored by our desire and in everyday life is the expression of ourselves and the impression of ourselves upon our surroundings. We take the circumstances of life as they present themselves in kaleidoscopic array before the camera of our mind and arrange and flavor them in accordance with the desires then prevalent therein and send them out into the surrounding aether influenced and colored by our auric contact.

With each thought which passes through our minds we have taken a little portion of the stuff the universe is built of, moulded it a little, impregnated it with a little of our personality, and sent it forth into the inner realms to influence therefrom the rest of Humanity.

(Continued in the May Number)

## THE GREATER LOVE.

One can scarcely step beyond one's own door these days without running into danger, and there are always accidents happening which cost many lives, and unexpected things occurring which change all the best laid plans of men; and so, when preparing for a journey which increases the chances it is natural for one to wish that he might leave all people and things that are dear to his heart as well prepared for any unexpected change as possible. And if this is so with the great majority it is tenfold more so with one who shoulders as many responsibilities as does any agent of the Lodge.

We have been told that my work in the East will largely depend upon the attitude, the harmony, the unity of those I leave behind me. The one eternal mystery to me is why it is possible for any group of people imbued with the same principles, desires and aspirations, whose whole future rests upon their unity, their devotion to each other, can ever permit anything to separate them, no matter how great the seeming issue.

If it be God's will that I never stand here before you again in this world I would like to leave with you the memory of an experience I recently have had, in the hope that no, matter what the future may bring, some realization of the truth may remain with you all.

It has taught me individually, much in the line of philosophy, but what is of more importance is that it concerns us all and our intimate relation to each other on all planes of our being.

I had been thinking very earnestly over the relation of man to the Christ, and to God, and wishing that I might sense that unity more closely, when I found myself with another person in the common sitting room and dining room of an humble little cottage in some foreign land. A table was spread in the middle of the room, and a number of people were sitting around it. As the other one and myself entered the room someone arose from his seat at the table and greeted us, and the others moved up more closely and made room and insisted on our sitting down to the table. We did so, and commenced eating from a common dish in the middle of the table. After a while I felt, rather than heard, a man who was sitting next me saying something to me. I looked into his face, and at once recognized the face of the Master Jesus.

Both He and the others were in common working clothes. I remember a feeling of great reverence for Him coming over me, but there was nothing in His manner or the manner of those others at the table to make me feel that there was any special difference between Him and all others present; but the one thing that forced itself on me was the feeling of perfect camaraderie which seemed to permeate us all. We were simply like the members of a family who were perfectly devoted to each other -- a sense of peace and mutual trust and rest -- and I thought, this is what I have always longed for. Then it seemed that my comrade and myself had to leave the cottage, and as we rose from the table I saw that the people who I had thought were strangers were the people of this group of Temple members ---

Then the scene changed, and the same person I had been with before and myself seemed to pass through one condition of life after another, sometimes in strange astral conditions, wholly unfamiliar to me, sometimes in foreign lands but however strange the people were whom we were thrown among at first, I always recognized them as our Temple people before we parted each time. Then we found ourselves in altogether a higher state of life. There were many people but no earth or fixed dwellings, yet everyone seemed busy as there was constant moving to and fro.

I saw the same Master among others, and He was changed entirely.

He seemed a perfect embodiment of light, and wherever the light from Him fell the people were changed so that they looked and acted like Him. I felt the light fall on me and a great change taking place in me. It seemed as though His mind and mine were interchangeable; I would find myself thinking His thoughts, and would see Him do things that I thought I ought to do. Then I became conscious that the one I had come with had also changed into a body like that of the Master -- a body of light, and was conscious of the same interchange of thought with Him. Then I began to realize that all the people, rank on rank, who seemed to appear from all quarters, were in the same condition that I was in, and the reverence I had felt for the Master seemed to change into deep and tender love and devotion for all the people who were there; and I felt perfect waves of the same wonderful vibration flowing through me from others. Far off in the distance, in a kind of chant I heard the words:

"greater love hath no man than he who lays down his life for his friend". And little by little all the voices took up the chant until the sound of it rolled through the heavens in great waves, and with it came the realization that the great Love, Peace, Power and Unity was the reward of those who had sought and won the Nirmankaya Robe through service and sacrifice, and that on that high plane all were equal, there was no difference. Then I heard the words: "will it be this or the reverse"?

I had begun to recognize the faces of many who were near me when I came back to consciousness and found that it had all occurred in a very few moments. But I cannot begin to tell you what an impression it all made on my mind. One such moment of perfect poise, peace and power would be worth the struggle of a lifetime to attain; and I feel that every effort we make toward unified action, every sacrifice, every act of service we perform for each other is opening the way for the singing of that chant by us. Greater love hath no man than a man lay down his life for his friend. It is *our lives*, the *better part of them* that we lay down in such acts.

The changes taking place in us and our environment so constantly were only accentuated in these more rapid changes I witnessed.

We are even now, consciously or unconsciously, passing through all those phases. And it is only a question of time when a full appreciation of our relationship and unity will come to us—so what matters anything else?

Read by B. S., Sunday September 24, 1911.

---

A thought sent into space attracts like thinking. How shall one act if broad views do not reach the goal? One has to expand them still farther. Beyond the limits of extreme hostility, begins the field of friendship; the traveler ought to know the boundries of his domain.

Is attainment possible without joy? Is courage possible without enthusiasm? Thus point out and remind how it is easier and nearer to find the physic energy.

(From Agni Yogi, II.)

## TEMPLE BUILDERS' LESSON NO. 132.

## Chiquita and Perrito

Chiquita was a very small, very, very black cat — no common ordinary cat, but a distinct individual.

All her children were much larger than she, and were just plain cats, but Chiquita was dainty in all her ways and habits. She could be left alone, for instance, with pots and bric-a-brac and she would wind herself in and out among them and never hurt any of them. She had a perfect technique of her own.

Perrito was an Airedale dog, nine times as large as Chiquita, clumsy, always in the way; but wait, let us become better acquainted first with Chiquita. Or perhaps we should first of all know the lady to whom Chiquita and Perrito belonged. This lady is living at Haleyon now, but she was living in a more distant, lonesome place when Chiquita and Perrito were with her. The lady will help us to understand, perhaps, why Chiquita was so interesting. She is a lady who loves cats and dogs, and rabbits and goats; little goats or kids especially who dance so happily, as Pan danced so merrily over the fields. She loves flowers too, and onion fields in the early mornings when the dew glistens on them, and potato vines and big trees, — oh yes, she loves bugs — and just everything she finds in nature.

Well, this lady has always thought people made a mistake when they said cats were not as faithful as dogs — that they were treacherous and had no sympathy or feeling for humans, and only wanted a home and something to eat.

Chiquita proved to her she was right, that a cat does have sympathy. Listen to her story and see if it does not prove to you also that she was intelligent and kind.

One time the lady was suffering with a terrible pain in her head. It was a frightful ear-ache, deep, deep in her ear, and it seemed as if the pain would drive her crazy it was so bad. It lasted for a long time, days and weeks, until it seemed sometimes she could not bear it any longer.



Sometimes when the lady was left alone, when everyone would be away from the house for a while, she could not keep quiet, the pain made her so nervous. The house was far from neighbors. No one could hear, and she would lie down on the couch and scream a loud scream. It relieved her nerves for a moment, and helped her to endure the pain.

Chiquita would hear her mistress scream. She knew something was wrong. She was nursing her kittens and she wanted to take care of her babies as a mother should, but she knew something was very, very wrong with the lady and something must be done quickly.

So she gave her kittens a hurried pat, left them in care of the eldest son, sometimes, and told them to wait quietly and be good until she returned. Then, fast as she could run she would go to the lady, jump up on the couch and smell about. She would stand still a minute, then softly, gently steal up to the lady's shoulder, lie down against her neck and ear and begin to purr, purr, a loving little song of help and comfort.

Little by little the lady would grow quiet, Chiquita would snuggle closer and closer until her warm loving body and breath gave life and healing to her dear mistress, who would fall asleep and find sweet rest and relief from pain.

Now, what do you think about it? Wouldn't you rather just silently think about it yourselves than have anyone else tell you what they think? One thing is certain, you will easily see why the lady thinks people are wrong when they say cats do not have sympathy or intelligence. Maybe you have known some cat yourselves who was as kind as Chiquita. If so we will be glad to hear about it.

But what about Perrito? We must not forget him.

(Concluded in the May Artisan)

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Build the Temple strong and right,  
Build it of the whitest light,  
Build it all of colors true,  
Build of heart-light through and through.

## TEMPLE ACTIVITIES AND NOTICES

Open Forum:--The Open Forum is a meeting for the residents at Halcyon and the public generally held on Wednesday every other week at 8 P. M. in Hiawatha Lodge. This meeting has proved very popular and beneficial. The plan is to discuss religious, philosophical, ethical, or any problems involving the good and welfare of humanity generally. Some one person is selected to present the subject by a short paper of about 20 minutes, and then the chairman invites an expression of opinions. The unwritten law of the meeting, however, is not to have it degenerate into a debate or argument. This makes everybody feel that they can express their opinion, and not have anyone else criticize them. In this way a very fine and harmonious force always prevails.

Two meetings were given up to the Liberation-Movement, one meeting to a consideration of the Greek version of the Lord's Prayer, which was found to differ radically from the King James' version. In the following two meetings the causes and the remedies of the present World Depression were discussed, and in the next session the New Cycle will be presented for consideration.

The Temple work is progressing steadily, and we ask the indulgence of the members and friends if there should occur a little delay in acknowledging their letters on account of excessive correspondence.

Members contemplating coming to Halcyon for a visit should bear in mind that several furnished cottages close to the Temple are available for rental. Besides there is the Guest House with 12 single rooms and 4 double rooms, comfortably furnished, with baths, hot and cold water; the rates are for single rooms per day \$1.00, per week \$5.00, for the double rooms per day \$1.50, per week \$7.50. Table board per week \$4.50, per meal 25 cts. These rates are not charged with the thought of any profit, but to maintain the Guest House for the convenience of our members and friends. There is also ample camping ground at Halcyon with pleasant surroundings.

The Center is beginning to think of the next convention which begins the first Sunday in August. Official announcement of this will be given in the May number. We hope to see many of our comrades from a distance in attendance.

The Pottery:—All who wish to take the Summer Course in July and August please send in names and addresses of any to whom literature may be sent. Members are requested to work for the success of the Pottery Course. It will be under the direction of the University of California Extension department, and credits will be given by that institution for work done. Address Pottery Department, Halcyon, California.

We are in receipt of the book "Pillars of Life" by our good friend Shri Vishvanath Kesar. This is a deeply spiritual, interesting, and instructive book. Price \$1.15 postpaid, through the Halcyon Book Concern.

We are also in receipt of the fourth number of "Astrology and Health" series, "The Book of the Nodes and the Part of Fortune" by Ada Muir, and "The Healing Herbs of the Zodiac." (See Advertising Section.)

The "Torch" by Ada Muir for March is full of interest from the astrological, occult, and many other standpoints. (See advertisement in Advertising Section.)

We again refer to the "Realm of Light" by Nicholas Roerich, now on sale by the Halcyon Book Concern; price \$3.00 postpaid, and "Agni Yoga", two volumes in one, price \$1.50, postpaid.

In these days, all students should have a copy of the booklet published by the Temple, "The Coming Avatar", price 25 cts, postpaid.

Also bear in mind "Brother of the Third Degree" by W. L. Garver, now published by the Temple, price \$2.60 postpaid.

Temple Work in Germany:—The German Section is very active and doing splendid work, as ever. The "Berlin Square" and Danzig-Zoppot Square "Einheit" have been organized and are having regular lectures, devotional and Inner Order meetings as well as study classes for beginners and advanced students on Temple Teachings and Temple courses, Basic Principles of Theosophy, and Secret Doctrine.

They are publishing now in book form the "Yellow Folio" of Master Messages in the German language. We recomend to our members and friends reading German the books "Tempellehren" I and II, namely, the first two volumes of the book "Teachings of the Temple" in German, and also their mimeographed monthly issue of translations from "The Artisan", etc.

Address Mr. Friedrich Greiner, Sonneberg, Thueringen, or the Halcyon Book Concern Halcyon, California.

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#### N. A. A. Holds Convention.

An event of great importance to Astrologers will take place in Los Angeles July 6, 7, 8, of this year when the National Astrologers Association will hold their annual convention in that city.

The Convention will be opened by a banquet and dance in their Headquarters, the Roosevelt Hotel. This to be followed by twelve great councils where will be heard the best orators and the most brilliant minds of the Astrological World.

The affair will wind up with a monster meeting in the Shrine Auditorium July 8th where will be heard Henry J. Gorden M. D. President of The Academy of Astro Pathologic Research.

Those interested may make their reservations through Frank G. Roach, 1105 North Hayworth Ave, Hollywood California.



# The Temple Artisan

Vol. XXXII.

May, 1932.

Number 12

*Behold I give*



*unto thee a key*

## THE SPIRE OF LIFE

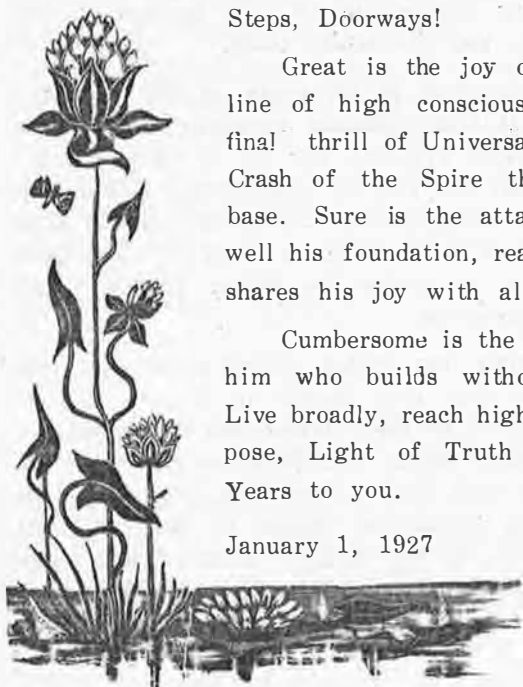
Higher, higher reaches the Spire of Life. Finer, finer grows its line until its point touches and is lost in the Blue above.

Broader and broader extend the foundations. Wider and wider spread the steps of approach. Larger and larger the doorways of entrance! One Edifice—Spire, Point, Foundation, Steps, Doorways!

Great is the joy of him who rises by the line of high consciousness to partake of the final thrill of Universal Sympathy. Great is the Crash of the Spire that stands not on strong base. Sure is the attainment of him who lays well his foundation, reaches far in his services, shares his joy with all.

Cumbersome is the weight of knowledge for him who builds without Spire of Aspiration. Live broadly, reach high. May Stability of purpose, Light of Truth bring many happy New Years to you.

January 1, 1927



## EDITORIAL MIRROR

May 1932

The attention of members and Temple friends is called to the fact that beginning the first Sunday in August next the Thirty-third Convention of the Temple will be held at Halcyon. We expect a goodly gathering of members and friends on this occasion. Some farther notice in regard to the Thirty-third Convention will be found under the head of "Temple activities and notices.

In the last issue attention was called to the causes of the present world-wide depression. This is one of the most vital conditions confronting humanity at the present time. Owing to unemployment of about eight million persons in the United States, high taxes and other factors, we have in this country conditions that never before obtained. Recently forty thousand farms in the State of Mississippi were sold for taxes which including city property amounted to one fourth of the State of Mississippi. This is virtual confiscation of land because of the inability of the owners to pay exorbitant taxes.

The same thing is happening in all parts of the country, and it will not be long if this condition continues until there will no longer be any private property and all of the land will belong to the States. Will not this be communism? The very laws of this country that make against communism is bringing it to pass by these so-called legal processes based on exorbitant taxation. It is remarkable to notice the action of the Great Law that moves to Righteousness.

A noted economic writer has called attention to the fact that there are no longer any rich people in the U. S. A. Their incomes have dwindled, as their investments no longer pay dividends. Truly the money power has been overthrown, the backbone of Mammon has been broken, and this will result in the Spiritually Rich taking control of things in the end, and the materially rich will be on the lowest levels. "Seek first the Kingdom of Righteousness, and all things will be added unto you,"

—W. H. D.

## A GOLDEN PRECEPT

A Golden Precept has been spread 'mongst the grasses round the Temple. Over it the feet must pass for entrance through the Door of Worship, and unto Me. Say not, "I have not seen." Too brightly shines its lettering. Say rather, "I saw, but I trod it under cover of the sands. It is out of place where men must walk, or children play. Let it be placed upon Temple walls. There it can be read."

To him who so speakest, who hast trodden down one single letter of that precept, dulled or marred its shining, I SAY, "BY HIS ACT AND HIS WORD HE IS CONDEMNED, AND UNLESS HE FIND AND RESTORE QUICKLY THAT WHICH HE HAS COVERED THAT MY PEOPLE MAY FREELY READ, IT SHALL NOT FARE WELL WITH HIM.

"Ye ask for sign of Me in sun and moon and sky. Ask not for such until ye replace and make to glow again with Heart as well as Hand My Precept for My People."

HE WHO HATETH, OR DEFENDETH NOT, HIS BROTHER WHOM HE HATH SEEN, HOW CAN HE LOVE AND SUFFER ME WHOM HE HATH NOT SEEN? THIS IS MY PRECEPT.

A sign you seek. Then look among the grasses where men must walk, where tired mothers pass, where children play and pluck the flowers fair. There shall my sign be found.

March 19, 1927.



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ANSWER TO QUESTION CONCERNING BIBLE AND  
TEMPLE INSTRUCTIONS.

Temple Teachings.

Open Series No. 248

In reply to a question as to why the different passages in the Bible were so continuously quoted or referred to in Temple Instructions, almost to the exclusion of other sacred books which according to the previous statements of the Masters, were of as much or more importance than the Bible and more authentic in some respects the

Master replied: "The Bible is a condensation of all the sacred books of the world. Though perhaps not exactly the same terminology is used in all explicit statements, prophecies, historical events, divine commandments and threatenings of punishment, you will find in the Bible the same fundamentals, the same basic ideas that may be found in all the different religious works. You will also find that in all the instructions issued by the Initiates who are confined to work in the areas dominated and controlled by the ancient orders of Masonry, through their karmic relation to those orders, that these same Initiates are more deeply attached to the authentic books of the Bible than to any other one exoteric revelation of divine guidance, and the reason for this would be very evident to one who was capable of interpreting these books aright.

In the light of the secret sciences wherein the Initiate reads the Bible there are, as it were, great streams of illumination poured out on all the perplexing mysteries of life and being.

The simplicity of the language used is still another reason for reiterations of many deep passages, and the Initiate who does not bend all his energies toward simplifying his language and bringing the subject matter of his discourses down to the comprehension of his most illiterate disciple, is failing in his mission to the world to just the extent he has neglected to do so.

In some instances this is manifestly impossible as there are no means, no experiences, nothing whatever in the disciple's mentality to render comparison and therefore understanding a possibility.

But in such instances failure to understand a sentence or even a whole instruction is due to the disciples lack of power to bring his mentality into a state of concentration wherein the higher light of the intuition might cast its beams upon whatever obscurities existed and render the subject intelligible, however deep it might appear to be at the first reading.

Where you find perfectly obscure or over-embellished language in presenting a divine truth, you may be sure there is far more exploiting of personal qualifications than desire for presenting the simple truth, for the deepest truths of religion are couched in the simplest language''.





## PHOTOGRAPHY

Temple Teaching

Open Series No. 249

If for no other reason than that supplied by inherent desire for certainty of life after death, man's indebtedness to the science of photography is beyond question. To the trained philosophical mind such certainty seems assured, even if the search for knowledge has been largely confined to the study of the laws of analogy and correspondence. How much more, then, is assurance possible when the seeker is able to perceive the action of solar and hyper-solar energies at the same time by means of exterior and interior vision.

Many devotees of the science of astronomy are now practically satisfied of the existence of a Central Sun around which circle all solar orbs and other heavenly bodies. It is evident that the substance of the Central Sun must be of finer character and of greater potency than that of the substance of lesser suns, therefore must be capable of seizing and fixing more permanently a presentment of any living form upon a screen of substance more tenuous, elastic, and impermeable than that of any earthly screen or film whereon may be laid the shadowy outlines of exterior forms. One difference lies in the fact that while the last mentioned forms are only outlines, the former comprise the object as a whole.


As the fading presentment of one face may be superimposed upon the presentment of another or appear between two more vividly produced figures on a film and thrown on a screen, so by means of the energy of the Central Sun and by purely natural processes the astral body is released from the physical and transferred to the sphere of the Central Sun, as the dying physical body fades out—disintegrates—as a result of the action of the energy of our solar orb, a sun of the circumference of life.

Photography offers more media for reaching a perfect understanding of the transfer of life forms from one plane to another, or from one planet to another, than does any other exterior gift of the Gods to man.

Many of the deepest mysteries of body and soul are solvable by a study of the laws governing solar energy. When you appreciate the fact that there are forty-nine grades or divisions of matter, substance, and force penetrating and interpenetrating

each other and that the governing laws of one plane or grade must also govern, to a great degree, each one of the other forty-eight panes, and also realize that while light is the foundation of all the forty-nine planes, love is the moving power of each one, the great mystery of eternal life may be approached with some measure of hope in its solution.

(Prior to 1922)

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## BLAVATSKY DEPARTMENT

This department will be confined to the teachings of H. P. Blavatsky. In it will be published, so far as possible, the views expressed by H. P. B. on any given subject.

Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subjects.

Conducted by Ernest Harrison, D. Theos., Temple Scribe. Address, Blavatsky Department, Temple Artisan, Halcyon, California.

(Continued from March - April issue.)

Now let us descend for a moment from the higher planes where the auras dwell, and glance once more at Webster's dictionary in order to find out what the word "Power" means.

We find that it is "strength, force, or energy in action." Thought therefore is the exercise of the mind in reflection, cognition, and the making of comparisons and deducing conclusions from them, and the power of Thought is the expression of this faculty in action.

In the dictionary an illustration of the meaning of the word Power, is "the power of steam in moving an engine," and another is "the power of truth or argument in producing conviction," also "the power of enthusiasm and fancy, to sway the minds of others." There is also a passive power, in contradistinction to the active powers cited, the "capacity to endure suffering, the power of endurance". A faculty is a power or capacity in action; a capacity is a passive power.

Now all these qualities of mind which we have enumerated, **fancy**, **enthusiasm**, **reason**, and many others, are **instruments** developed for our use with which we must build up the **future** world; rays

shot downward by the Divine Mind for the illumination and gradual transmutation of chaos into order, and to the extent that we realize this fact we are responsible for their use. By responsible it is not here meant to imply that we are accountable to any person; but that our karmic sphere of influence is widened, and the action and interaction of forces playing through us becomes greater.

The man in a crude and simple state has a narrow and restricted sphere of influence, confined practically to the material plane, for his thoughts are very limited and he has not yet developed the higher powers of the mind which will attune him with the more interior and spiritual forces.

Just as the discovery of the radio has opened a new and vast sphere of experience and thereby enlarged the circle of his influence, so the development of each new faculty of the mind attunes us with a fresh field of activity,

Lying dormant in our auric spheres are the centers which will sometime become active, the capacities or passive powers which will eventually become active ones and guided by the desire and energized by the will. So we see that our responsibility for thought is, in its larger meaning, karmic; that we are responsible for each thought we bring into expression, that it is an active energy which we are sending out into the world, and that it carries with it the potential reflex psychic action which will bring back to us, sometime, the exact result of that thought.

Once more we will consult Mr. Webtser, and see what he has to tell us about the meaning of a word, this time the word responsibility. It seems that to be responsible means "to be accountable, as for a debt, trust, or obligation." The *responsibility of Thought* is therefore the state of being accountable or, answerable for, our thoughts, and the question arises, to whom are we responsible. Are we responsible to our neighbors, to humanity as whole, or to one's Creator for the use of this Power of Thought? It would seem that in a sense we are responsible to all these and more, for the Power of Thought is one of the most potent of all powers and as we exercise it we shape the Universe.

We are accountable for every thought to which we give birth, answerable for each, as surely as we are responsible for each bill we incur, and we inevitably pay for the evil we inject into it, and are blessed by the good we endow it with: for the Law of Karma draws a

balance sheet the moment the thought is consummated, and enters up a credit or debit to our account in the Book of Fate.

How much broader the outlook to rule our life according to this law, instead of trying to mould it into this crystallized convention or that one, to act, and to accept the Karma of the act, come what will, knowing that our own must come to us out of the inner spheres, for with each thought we have created in our auric envelope a centre which will attract to it a force calculated to act upon and influence us in turn, in exact proportion to the force of and with the same flavor or vibration as the thought sent out. As ye sow so shall ye reap.

When one acts from within rather than from without he may attune himself with the Inner Forces which are pushing the Universe forward along its evolutionary path. When he listens to the Inner Voice rather than the innumerable and contradictory outer voices, he is tuned in for the time being with the pulse of evolution and the voices of usage and convention will mean little. He will realize that the Power of Thought is perhaps the greatest power he wields, and that his responsibility for the exercise of it has become intensified an hundredfold.

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#### TEMPLE BUILDERS LESSON NO 133.

Chiquita and Perrito.

(Continued)

Perrito, you will remember, was big, nine times as big as Chiquita, and clumsy.

Chiquita was never able to control her scorn because of Perrito's clumsiness. When, however, Perrito was introduced to the household and Chiquita saw he was going to become a fixture among them, she decided to take it philosophically.

She determined nevertheless that she had been the autocrat of the household and she was not going to relinquish her position to any mere dog. In fact she took the discipline of Perrito into her charge. Time and again she would take Perrito and explain to him certain things he was allowed to do and those he was not.

One thing Perrito loved to do was to get into the house

where it was warm and cozy, and get away from the rain and cold. But he would forget to wipe the mud off his feet, like boys do you know, and Perrito was a boy dog.

Chiquita always made him understand that he could not come into the house unless his feet were dry. Whenever she saw him enter the house she would go and inspect his feet.

She did not like him to be in the house and made it very plain to him he was not allowed on the rugs. Once in a while he might sit or lie in certain corners as a special favor, but he was never allowed to forget that he was to keep on his own plane.

One day Chiquita came in from her marketing with some field mice in her mouth and found Perrito enthroned on a big chair, in a very dog heaven.

Chiquita called her mistress' attention to the fact and talked quite a time about it. She laid down before her, argued with her mistress that if she came too lax it would be impossible for her, Chiquita to keep Perrito in his place. How was she going to control him if the mistress was slack in Chiquita's absence? She scolded and talked to no avail until finally she saw the responsibility lay upon her to train Perrito. So she walked over to Perrito, jumped up on the chair and boxed his ears until he got down from the chair and fled from the room. He never tried to repeat it again.

Oh, there is really no end to the story, but we will have to bring it to an end and if you like Chiquita and Perrito we will tell you of Rastus and Izzy sometime soon.

---

Danzig, Zoppot, the 22th of March.

Dear Dr. Dower:

I wish you a beautiful and blessed Easter. Enjoyment and spring amidst the resurrection and resuscitation of the nature. It is our delivery in the paschel time, to resuscitate the Christ-power in us, as it is awakened after a Golgatha of the winter, in the paschel time of the spring.

Hearty Easter greetings;

Juergen Scheutzon.

A 15 year old Temple Builder. (one of his first letters in English.)

## TEMPLE ACTIVITIES AND NOTICES

It will be well if members and friends contemplating attending the Thirty-third annual Convention beginning the first Sunday in August would write to the Temple of the People so that accommodations can be reserved in the Guest House or elsewhere.

The full program of the Convention will be given in the June-July Artisan, some features are as follows:—

Studies in the Poets:— by Miss Flora S. Gifford. Six Lectures on Reincarnation, illustrated through the statement of A. P. Sinnett that Virgil, Omar Khayyam, Dante, Spenser, and Tennyson were the same permanent entity.

Instruction on the loom including weaving of rugs scarfs, etc. by Mrs. Louise Awerdick now permanent resident of Halcyon. Mrs. Awerdick's beautiful weaving speaks for itself.

Music Department, in charge of Madame Berghild Janson, Lectures on musical subjects by Madame Berghild Janson, or others whom she may present. Lectures illustrated with music, Concerts, and musical features. Madame Janson will conduct group singing and choir, and will give individual vocal lessons to anyone desiring them.

Dramatic Department: Three lectures on drama—The Early Greek up to the Present Day, by Mr. Thad Lovett. Classes in Practical Dramatics, (including technique, dancing, eurythmics, group pantomime etc.) with production of plays during the summer for adults and children, under the direction of Mrs. Hazel Imboden and Mr. Lovett.

Mr. Ernest Harrison will give three lectures on Temple Philosophy taken from the Correspondence Courses of the Temple.

Arrangements are also being made for other lecturers outside of the Center but not completed up to date.

Lectures on Theosophical and occult subjects, illustrated with lantern slides will be given by Charles E. Edgar.

## ADVERTISING SECTION

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### THE HALCYON POTTERY

The Halcyon Pottery, having completed one successful summer season under the direction of Mrs. Gertrude Wall of The Walrich Pottery at Berkeley, is now making plans for an extended course this coming summer.

Through the agency of Mrs. Wall, who has been giving pottery lessons under the University Extension work in the Bay District, the University of California has become interested in establishing an Extension Unit at Halcyon.

For an Extension Group to be formed at Halcyon it is necessary to enroll twenty-five students. This arrangement offers many advantages since it gives University credit to those who desire it, as well as considerably lowered prices to all, whether they take the work for credit or not.

There will be a 30-hour, two-unit course, for which a charge of \$18.00 will be made, as follows: \$1.00 regular fee, \$12.00 for instruction, and \$5.00 laboratory fee, which covers the cost of all materials necessary for class problems. The firing of students' work is at extra cost and optional. Students may also arrange for instruction in wheel throwing and other phases of ceramic work.

There is a possibility that there will be lessons in basketry, weaving, tooled leather, and allied arts, if there are enough students desiring them.

Living accommodations can be had at Halcyon at a nominal figure, and transportation from near-by points can be arranged if the number of students who wish to enroll warrant it.

Address Halcyon Pottery, Halcyon, California.

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(Continued on next page)

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